

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. X.—NO. 24.

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CONDITIONS.

THE CHRISTIAN SECRETARY,
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MISSIONARY INTELLIGENCE.

From the Christian Index.

SERAMPORE MISSION.

We are happy to have it in our power to lay
before the readers of the Index, the following
letter handed us for publication by the person
addressed. It furnishes the most recent account
of the venerable persons who have been so
long in the missionary labor.—Ed. Index.

From Dr. Marshman, to Elder Joseph Maylin,
near Philadelphia, received
June 10th, 1831.

SERAMPORE, January 27th, 1831.

MY DEAR BROTHER MAYLIN,—
As the Star, Capt. Griffin, is going, and
brother Carey's hands are full of proofs of the
Scriptures, &c. I supply his place that your
kind and heart-cheering letter may not go without
some kind of answer. It encourages us
exceedingly in our work in this country, to
hear that so good and active a spirit in the
cause of missions, or rather of Christ, of which
Bible, Tract and Missionary Societies, are
only different ramifications, is so abundantly
flourishing among you, and we pray that it may
increase till it fill your land.

I remember with delight, the days when you
were with us, and when we took sweet counsel
together, respecting the way in which the cause
of Christ could be increased in India, when
Serampore, for it was in 1805, was the only
Baptist Church then in India, and you and I
were contriving how it could be extended to
Calcutta, so as to get a place of worship erected
there. Although we now feel as though
there were little or nothing done since, and
often feel ashamed, and almost discouraged at
our own unfaithfulness, yet when we look
around and see what God has done in various
ways, we are constrained to say, "what hath
God wrought?" Would you believe it? There
are at the present time, not less than Twenty-
four Baptist Churches on the continent of India;
I might indeed say thirty, if we reckon those
places where a handful of praying souls, are
collected and holding forth the word of life
among their heathen neighbors, which is the
proper and genuine work of a church among
the heathen; nay, that, which they in primitive
times employed themselves in, till the idols
around them all melted away. In connection
with us, there are thirteen; and of these, that
at Dinagore, is divided into two bodies; that
at Dinagore, and that at Sadamahl, twenty-
four miles distant; and that in Jessore is divided
into three bodies, about the same distance from
one another; and that in the Arracan country,
the inhabitants of which are in reality Burmans,
speaking their language, and worshipping their
gods, is divided into four bodies if not more,
some of them perhaps, still farther distant from
one another, and supplied with teachers raised
up from among themselves, who labor with dili-
gence and zeal under the superintendence of
brother Fisk. Thus you see, that little church
of eleven at Serampore, which in May 1800,
met, and chose brother Carey their pastor, and
brother Fountain and me, their deacons, is now
twenty churches, each containing, if they were
all averaged, at least twice eleven members;
and all beside Serampore, supplied, my dear
brother, with teachers and elders raised up in
the country. Add to this, that those connected
with the Committee in London, those at Cal-
cutta, &c. which, as you well know, sprang
from the handful at Serampore, will, I believe,
amount to ten more, if every little body of be-
lievers be in like manner included. Surely the
Lord has done wondrous things for India, in
which we rejoice; yea, and in them we would
rejoice, as an earnest of what he is still further
about to do, in this benighted country. You
will rejoice to find that one of these little
churches is at Cawnpore, where you yourself,
once wished to be, had the honorable East In-
dia Company granted leave. A young man, a
printer at Calcutta, whom I dare say you well
knew, after being educated in England, and
brought to the feet of the Saviour, and at the
age of 27 wished to come from Cawnpore,
and study in Serampore College, with a view
to the ministry. We admitted him, and were
delighted with his piety, humility, and steady-
ness. Before he had been with us a year, a
few who had been baptized there by our brother
Mackintosh, from Allahabad, earnestly entreat-
ed him to come and take the oversight of them
in the Lord, and also preach the Gospel to the

heathen around. We advised him to go, to
which also his own heart inclined him,—ordained
him to the work in October last; and a let-
ter from him received a few days ago, tells us
that they now form fourteen at the Lord's table,
and have already two candidates for baptism.
Who can tell but the Lord has in this, been an-
swering your prayers, which you no doubt, have
so often put up for Cawnpore? Let this en-
courage you, my dear brother, to persevere
and increase in prayer, a lesson which I am en-
deavoring to teach myself constantly.

Our dear brother Fernandez has finished his
happy course in his seventy-fourth year. His
last wish was to see and rest in death with his
brethren here, whom he so loved in life. The
Lord granted his wish, brought him home in a
most happy state of mind, enabled him to confer
with us all, and the fourth day after he reached
Serampore, took him home after he had been
56 years in India, which he reached, a poor
blind papish youth from Macao. He has by
his will divided his little property into four
shares, and giving one share to John, settled in
London, left the other shares to be placed at in-
terest, and that interest to go perpetually to-
ward the support of a missionary brother sup-
plying his place at Dinagore; and through rich
mercy we have been enabled to send one
thither already—brother Smylie, of whose piety
and zeal, we have had several years experience.
Let me beg you to give my love to dear father
Wicks, if he be still living, and to our worthy
friend Mr. Ralston. With the names of our
other friends in Philadelphia, I am now scarce-
ly acquainted. Write again as soon as you can.
Remember me with Christian affection to your
dear wife. Very affectionately,
J. MARSHMAN.

WESLEYAN MISSIONARY SOCIETY.

The anniversary of this Society was held in Lon-
don, May 2d, and was most numerously attended.
We present the following sketch of the annual Re-
port, which condenses much Missionary Intelli-
gence.

In Ireland, upwards of 4,000 children were
deriving the advantage of a scriptural educa-
tion, in the schools which had been established.
Some of the Wesleyan ministers laboring there,
preached in the vernacular tongue. This had
now been carried on for upwards of eighty
years. On the continent of Europe, and in
the Mediterranean, the Missionary cause never
was so favorable and promising altogether
as at the present time, notwithstanding some
opposition had been met with. At Stockholm,
an additional chapel had been obtained. At
Wurtemberg a gracious work had been com-
menced. At Paris a new place of worship had
been opened, the attendance at which was very
good. In Normandy, great opportunities
were afforded for extending Missionary opera-
tions. At Gibraltar, many copies of the Word
of God had been distributed in the vernacular
tongue, and had found an entrance into the
interior of Spain, and other adjacent parts.
From the Morea, and in Continental Greece,
the accounts were very encouraging. In Al-
exandria, a place of divine worship had been
fitted up at the expense of the British inhabi-
tants. In Continental India, idolatry had been
in several cases destroyed. The Missionaries
at Calcutta had found a wide scene of labor;
the schools were thronged. At Madras and
Bengal, the Missionary associations had as-
sumed a steady character. In Ceylon, 21 Mis-
sionaries were employed, and thousands of chil-
dren were instructed in the schools. The
South Sea Mission was highly encouraging.—
At Tonga several persons have renounced
idolatry, some of whom were acting as subor-
dinate teachers. The Missionaries at the Cape
of Good Hope had extended their sphere of
labour. At Cape town a new Chapel had been
erected. The Gospel had been preached to
Hottentots, and other tribes. The chapels in
South Africa had become too small, and several
chiefs had been converted. In the Mauritius,
a favorable opening had been made, and the
Gospel had been embraced by several of
the slaves. Several Missionaries had volun-
teered themselves to go to Sierra Leone, the
committee having determined not to appoint
any to that station without their previous con-
sent. The Report then alluded to the West
India stations, all of which it represented in a
very flourishing condition. Fifty-eight Mis-
sionaries were employed there having under their
care 31,652 members of the Society, and nearly
11,000 children. In North America, the
chief objects of the care of the Missionaries
were the emigrants from this country. In New-
foundland, great distress had been experienced
by the failure of the fishery last year, but the
Lord had multiplied his spiritual blessing, and
many hundreds had been brought to the fold
of Christ. Five Missionaries had died since
the last Anniversary; and, including Missiona-
ries and their wives, 29 had been sent out.
The present number of Missionary stations was
150, and the Missionaries employed, including
assistants, 213. The local catechists and
teachers employed in the schools was about
160. The gratuitous teachers in the Sunday
and day-schools was upwards of 1,400; which,
including Missionaries and their wives, made a
total of about 2,000 agents engaged under the
direction of the Society. The number of mem-
bers on the foreign station was 41,186, being
an increase of 1,526 on the number reported
last year; 24,439 of the members on foreign
stations were slaves, and 7,213 were free ne-
groes and persons of color. From the West
India Colonies, the returns of the number of

children and adults in the Sunday schools was
26,440, being an increase of 6,326 during the
year. From three to four thousand of the chil-
dren instructed in the schools were the chil-
dren of slaves. The total cash receipts for
the year past was 50,017. 18s. 8d. The Re-
port concludes by a forcible and eloquent ap-
peal for renewed exertions in the Missionary
cause.

HARTFORD BAPTIST CHURCH.

We have obtained permission of Rev. G. F. Davis,
to give the following extract from his sermon, at the
opening of the New Baptist Meeting House in this
city. It gives a succinct History of the Church; we
trust that while it will be deeply interesting to the
members of the Church, it will not be unacceptable to
our readers generally.

I now proceed to give a brief sketch of the
history of this Church, and of the public wor-
ship in connexion with it.

This church was publicly recognized as a
distinct branch of Zion, March 3d, 1790—
forty one years ago the present month, and
consisted of 16 members only.

The ministers who officiated on the occa-
sion were Messrs. John Hastings, of Suffield;
Aehbel Gillet of Wintonbury; and Adam
Hamilton of Westfield. The specific object
of this feeble band in desiring to receive fel-
lowship as a church of Christ was, as expressed
in the records, "the glory of God, and the
good of Zion."

On the 24th of the following April, brethren
John Bolles and Samuel Beckwith were chosen
deacons. The former continued to use
"the office of a deacon well," until his tri-
umphant death on the 19th of February last,
aged 78. I believe it is not too much to say
that no man ever discharged the duties of his
office more faithfully or acceptably than that
father in Israel. The most prominent trait in
his character was sympathy with the poor and
afflicted. His religion is described by James
(1 xxvii.) "Pure religion and undefiled be-
fore God and the father, is this, to visit the
fatherless and widows in their affliction, and
to keep himself unspotted from the world."

Unobtrusive as an angel of mercy, he often
went into the most obscure streets, lanes and
avenues of this city, and visited the cottages
of penury and the habitations of grief. And
though his visits were not confined to families
of his own denomination, they were always
welcomed. For he seemed ready to bear a
part of their sorrows, to impart seasonable in-
struction, to bestow pecuniary aid, or to offer
his warm petitions to heaven in their behalf,
as circumstances required.

His memory is embalmed in the hearts of
the members of this church, and many who
have recently obtained hope in Christ, refer to
his affectionate admonitions and counsels with
tender emotions.

This good man took a lively interest in every
thing calculated to advance the prosperity
of this religious society, and of course in the
erection of this house of worship; and often
mentioned the anticipated pleasure of a seat
in yonder pew for which he early subscribed.
But though we see him not to-day, we rejoice
in the assurance given us by a long life of un-
common devotion to the cause of God, and a
peaceful death in the arms of Jesus, that he
has an infinitely preferable seat in the mans-
ions of eternal rest and glory.

His colleague, though bowed down under
the weight of years and infirmities, "having
obtained help of God, continues, until this
day." Delicacy forbids me to speak of his
services; but I feel justified in saying, that,
in view of the prosperity of this society and
especially in view of the present revival of re-
ligion, he remarked in conversation with his
pastor a few days ago that he thought he could
say with Simeon, "Now lettest thou thy ser-
vant depart in peace, for mine eyes have seen
thy salvation."

The following brethren have also served in
this office in the Church: Gurdon Robins,
Joseph B. Gilbert, Jeremiah Brown, and
Waterman Roberts.

The first Clerk of this Church was Mr. Lu-
ther Savage. The following have been his
successors: brethren Gurdon Robins, Elisha
Cushman, Edward Bolles, Jeremiah Brown,
and Albert Day.

The Church and Society were supplied with
preaching by Messrs. Winchell, Waldo, Bolles,
and Moffit, until the winter of 1797, when at
the call of the Church, Mr. Stephen S. Nelson,
of Middleborough, Mass. commenced his la-
bours. In Sept. 1798, Mr. Nelson, by desire
of the Church, received ordination at the Ses-
sion of the Warren Association in Boston,
and continued his ministry here. Mr. Nelson
may be regarded as the first Pastor of the
Church, and his exertions were crowned with
signal success.

During a revival in 1800, about one hundred
were admitted to membership, twenty of
whom were dismissed to form the Second Bap-
tist Church in Middletown. Exclusive of
these, the Church now consisted of ninety-
eight members. In 1801, Mr. Nelson was
dismissed to take the pastoral care of the Bap-
tist Church in Mount Pleasant, N. Y. and the
charge of an Academy in the same place.

The church and society, now destitute of a
pastor, were favored with the gifts of Messrs.
David Bolles, and Ephraim Robins, until 1807.
The church then made choice of Mr. Henry
Grew as the second pastor. Mr. Grew was
ordained Oct. 9, 1807. In the spring of 1808

there was a revival under his ministry. He
continued pastor until May, 1811. During
the period of his continuance with the church
fifty five were added by baptism. In the same
year, the church obtained an act of incorpora-
tion, authorizing the Deacons to hold property
exclusive of the meetinghouse and parsonage,
the interest of which should not exceed 3,000
dollars.

Mr. Elisha Cushman was the third pastor.
He was ordained June 15, 1813. The period
of Mr. Cushman's ministry was one of great
interest and prosperity to this church. Three
revivals were enjoyed under his faithful la-
bours, and he was happily instrumental of
"turning many to righteousness." He has in
this city many seals of his ministry. In the
revival which commenced in 1820, he baptized
one hundred persons on profession of their
faith. March 30, 1825, he was dismissed from
the pastoral office, and soon after became pas-
tor of the New Market Street Church in Phila-
delphia.

On the 30th of August following the dismis-
sion of Mr. Cushman, Mr. Cyrus Pitt Gros-
venor was elected the fourth pastor. At the
expiration of one year, he was by his own re-
quest dismissed, and accepted the pastoral
office in the First Baptist Church in Boston.

Mr. John E. Weston now preached to the peo-
ple a few months much to their edification and
profit; and would no doubt have been invited
to receive ordination, had not a pulmonary dis-
ease compelled him to desist from preaching,
and forbidden the expectation that he would
be able soon to resume his acceptable labours.

Mr. Barnas Sears was the fifth pastor of this
church. He was solemnly inducted into the
pastoral office by ordination on the 11th of
July, 1827. Mr. Sears continued to perform
the duties of the pastoral office until March,
1829, when he resigned the charge of the
church, and accepted a professorship in the
Hamilton Theological Seminary, N. Y.

For two or three months after the resigna-
tion of Mr. Sears, Mr. William Bentley labored
with this people, and his labours were
blessed in a revival which added about thirty
members to the church.

On the twenty-ninth of July, 1829, the sixth
and present pastor was publicly recognized.
The circumstances of my removal to this
city, and of my ministry among you since I
came, are of too recent date to need repeti-
tion on this occasion. I can only say that
forty-two persons* have been received to fel-
lowship since I commenced my labours. The
present number of the church is two hundred
and fifty† I still continue with you in weak-
ness, in fear, and much trembling, and beg an
interest in your prayers for an increase of
fidelity, zeal, and affection in the discharge
of the multiplying duties of my station. If I
am made a blessing to you—if I be instru-
mental of leading you to God, to holiness, to
heaven, it must be by the grace of God.

I find by a careful examination of the re-
cords that you, my brethren, have passed
through scenes of alternate adversity and pros-
perity, of sorrow and joy, as a church of Christ.

Amidst all your trials the God of Israel has
been with you, and often displayed "the
riches of his grace" in the conversion of sin-
ners. You have enjoyed (including the pre-
sent refreshing season) seven revivals of re-
ligion. "These are the life of any church."
"From this time shall it be said," in view of
their important results, "What hath God
wrought!"

With regard to the public worship of God
in connexion with this church, I will now make
a few remarks.

It was at first, like the Ark before its re-
moval to Jerusalem, in a private dwelling.—The
first public Baptist meeting in this city was hold-
en in the house of deacon John Bolles, Oct.
18, 1789. And for a considerable length of
time divine service was there performed with
more frequency than at any other place; and
his house, like that of Obededom, was abun-
dantly blessed.

The old Meeting-house was erected in the
year 1797. The frame had been prepared at
Enfield for a Methodist Meeting-house in New
London, and floated down the river as far as
this city, when the persons who had contracted
for it having concluded not to build, it was
offered for sale. It was purchased by a few
Baptists and raised upon the site presented to
the church and society by deacons Bolles
and Beckwith.

In the year 1814, several enlargements and
improvements were made in the house of wor-
ship, and a bell furnished as a donation by Mr.
Caleb Moore.

It may not be improper here to remark that
this early friend and benefactor of the church
has made a generous reverendary bequest of
several thousands of dollars to the church, of
which possession is to be given at his de-
cease.

In the autumn of 1829, the church and so-
ciety became fully convinced that their welfare
demanded that a larger place of worship in a
more favorable location should be erected.
After many inquiries, frequent consultations,
and mature deliberations, it was resolved with
great unanimity, January 29th, 1830, to em-
bark in the enterprise. The corner stone

* The number added during the ministry of Mr.
Davis is now increased to one hundred and four.

† The present number of the church is three hun-
dred and six.

was laid, May 31, 1830. Divine Providence
has propitiously smiled upon the attempt.
The means have been found more ample than
had been anticipated. The debt contracted
is small, and the prospect of entire liquidation
truly flattering. All the circumstances con-
nected with this enterprise have been of the
most merciful and favorable kind.

In building the walls, in raising the tower,
and in all the internal structure, we may adopt
to the praise of God the expression of Solo-
mon, there has been "neither adversary nor
evil occurrent." No serious wounds have been
inflicted; no limbs broken; no lives lost to
diminish the gladness of this joyous occasion.

We would mention with gratitude the aid
afforded us by a few gentlemen in this city,
who are not members of this society, amount-
ing to between two and three hundred dol-
lars, and especially a liberal donation in land
from our respected fellow citizen, Cyprian
Nichols, Esq. without which we could not
have secured the suitable dimensions of the
building.

Under the direction of the contractor, Col.
William Hayden, and the judicious manage-
ment of the superintendent, Mr. Manna Case,
the house is now finished, and we are assem-
bled for the first time to offer our spiritual
sacrifices to the most high God. Except the
Lord had built the house, they would have
labored in vain that built it. "Let thy work
appear unto thy servants, and thy glory unto
their children. And let the beauty of the
Lord our God be upon us: and establish thou
the work of our hands upon us; yea, the work
of our hands establish thou it. So we thy
people and sheep of thy pasture, will give thee
thanks forever: we will show forth thy praise
to all generations."

Auspicious indeed are our present circum-
stances! We not only have a commodious
place of worship, beautiful in simplicity, and
in every respect suited to our convenience; but
we enjoy the gracious presence of our cove-
nant-keeping God. A few enter this new house,
as we humbly hope, with new hearts, new
hopes, new resolutions, and with "a new song,
even praise to God." Others are inquiring
with solicitude, "What shall we do to be
saved?" We should be wanting in gratitude,
if we did not on this occasion publicly ac-
knowledge the recent tokens of God's special
favor.

It becomes us, as a people, deeply to hum-
ble ourselves in view of unmerited favors,
and fervently to pray that as new obligations
are imposed upon us by the enjoyment of new
mercies; so we may have renewed strength to
act in constant reference to them.

May this Pulpit be occupied by a long suc-
cession of Pastors after God's own heart, who
shall feed the people with knowledge and un-
derstanding; "whose doctrine and whose
life coincident," shall "give lucid proof that
they are honest in the sacred cause"; whose
ministry shall be attended with the blessing of
Him, without whose aid a Paul may plant and
Apollus water in vain; and who, having
"turned many to righteousness," shall in one
bright constellation, "shine as the stars fore-
ver and ever."

In this Baptistery may thousands of joyful
converts, on profession of their faith, be im-
mersed "in the name of the Father, and of
the Son, and of the Holy Ghost."

May this Communion Table be surrounded
from month to month by baptized believers;
and when the emblems of the Saviour's passion
shall be distributed among them, may they
find the bread to be "the communion of
the body of Christ," and the cup, "the com-
munion of the blood of Christ."

May these slips be filled with sleepless,
listening auditors, to whom the gospel shall be-
come "the wisdom of God, and the power of
God" in the conviction, conversion, sanctifica-
tion, and complete salvation of their undying
spirits.

May yonder seats appropriated to the choir
of singers be occupied by those who shall sing
with the spirit and understanding, "making
melody in their hearts to the Lord," and be-
coming gradually prepared to unite with the
purer choir of Heaven, to sing the song of
Moses and the Lamb.

And when the day of final retribution shall
arrive, may it be said of this and of that man,
"He was born there."

"Except ye be born again," you will never
be prepared for the worship of that temple not
made with hands, eternal in the heavens.

"Now therefore arise, O Lord God, into
thy resting-place, thou, and the ark of thy
strength: let thy priests, O Lord God, be
clothed with salvation, and let thy saints re-
joice in goodness." Amen.

STATE OF EDUCATION IN GREECE.

There are at present 18 schools in which
the English language is taught to 624 pupils,
and 25 schools of mutual instruction, with 1786
pupils, in the Morea; 31 schools in which the
Greek language is taught to 1712 pupils, and
27 schools of mutual instruction, with 3650
pupils, in the islands of the Archipelago.—
Among the insular institutions are the estab-
lishment for orphans and the central school.
In continental Greece, one school has been
established in Lepanto for teaching the Greek
language; and a building, destined to the use
of another, is erecting at Missolonghi.

LONDON ANNIVERSARIES.

British and Foreign Bible Society.—The annual meeting of this society was held on Wednesday, May 4th, at Exeter-hall, in London; Lord Bexley in the chair. The Report of the Committee was read by Secretary from which it appeared that the total number of copies of the Scriptures circulated last year was 343,849—being an increase of 35,500 on the number circulated in the preceding year—and making the total number of copies circulated since the commencement of the Society, 7,424,727. The amount of the funds received last year was £95,424. 2s. 3d. being an increase of £10,441, above those of the preceding year. The expenditure of the last year was £83,200, being a total expenditure since the commencement of the Society of £1,779,972. 2s. 3d. In the last year 164 new Societies were formed, being 36 more than had been formed in the previous year.

The report having adverted to the constitution of the society, and to the necessity of preserving its principles entire; Captain Gordon rose, and contended that no person should be a member of the society, or sit on the committee, who did not believe in the Trinity, and concluded by moving an amendment to that effect. On the amendment's being put, it was negatived by a large majority.

Naval and Military Bible Society.—The Naval and Military Bible Society held its 51st Anniversary on Tuesday, May 10th, at Exeter-hall; the Marquis of Cholmondeley in the chair. The number of persons present was about 3,000. Major Close, the Secretary, read the report, from which it appeared that the receipts were £3,220. 0s. 6d., and the expenditure £3,015. 18s. 7d. The report having been agreed to, the Rev. H. Melville moved a resolution to this effect, "That an addition be now made to the laws of the society, and that the first law do in future stand as follows:—That no one be allowed to be Patron, President, Vice-President, Treasurer, Navy or Military Secretary, Governor or member of this Society, unless he acknowledges a belief in the Holy Trinity." On the question being put the resolution was carried by an immense majority.

The London Missionary Society.—The London Missionary Society held its anniversary on Thursday, May 6th, at Exeter-hall, Wm. Alers Hankey, Esq. in the chair. It was an unusually animating meeting. There were not less than 4,000 to 5,000 respectable individuals present. Both the rooms were crowded to excess. The gross receipts of the society amounted to £40,800. A collection was made in the hall of upwards of £400.

Irish Evangelical Society.—This society held its annual meeting at Finsbury Chapel on Tuesday, May 10th. From the report it appears that the labors of the society during the past year have been very successful, and that their agents had been instrumental in the conversion of many souls from the errors of Popery. The receipts for the year were £3,746.

Church Missionary Society.—The receipts of the Church Missionary Society during the past year were £46,000.

British and Foreign School Society.—The 26th anniversary meeting of this society was held on Monday, May 10th, in Exeter-hall, Wm. Allen, Esq. in the chair, and with the exception of the British and Foreign Bible Society, was more numerous attended than any held in that Hall during the present season. The report stated the very gratifying fact that King William the 4th had done the society the honor of placing his name at the head of the list of annual subscribers and had graciously consented to give One Hundred pounds annually towards the support of the society, and to consider it under his immediate patronage. The receipts of the society for the past year were £3,222. 18s. 7d.

AMERICAN SUNDAY SCHOOL UNION.

Extracts from the Report exhibited at the late Anniversary:—Amount of expenditures during the year ending March 1, 1831, have been \$77,454 86.

The amount of receipts within the same period, including the balance on hand at the commencement of the year. \$77,701 63

Leaving a balance in the Treasury, March 1, 1831, 246 77

Of the receipts, there have been donations to general fund,	8,267 83
To the Missionary fund, (including fees on admission of auxiliaries,)	963 33
To the Valley fund,	24,417 12
And the balance is the amount in the Treasury, March 1, 1831,	3,115 63
And the amount received from societies and individuals, in payment of debts, and for books sold,	40,917 72
	44,033 35

\$77,701 63
Amount paid during the last year for salaries and expenses of Missionaries to establish Sunday Schools east of the Alleghany, exceeds the amount of donations to that object, in the sum of \$713 59.

The society owns no property of any kind, except its stock of books and stereotype plates, and the building it occupies, on which is a mortgage amounting to \$20,022. Nor has it any other source of income except the profits of its business, (which for the year ending March 1, 1831, amounted to \$548 83,) and the voluntary contributions of its friends; on the contrary, besides its business debts and mortgage, it owes \$36,150 borrowed money, on which it pays interest.

Increase of Schools.

The Report states, that notwithstanding the indifference of our auxiliaries respecting their duty, and though many more schools are known to exist within the bounds of some of them,

than they report, it still appears, that during the last year, our schools have increased from 6,651, to 7,244; our teachers, from 61,372, to 64,215; and our pupils, from 411,000, to 451,075; showing an increase during the year, of 590 schools, 2843 teachers, and 40,066 scholars. The number in the United States who are enrolled as members of a Sunday School, may be safely estimated at upwards of 600,000. In Great Britain, the number is 1,019,693.

New Publications.

Between thirty and forty new works have been published.

The Valley Fund.

The amount contributed to the Valley Fund, to March 1, 1831, is \$24,417 12

The amount paid and contracted to be paid for Missionaries, Agents, and incidental expenses, on the same account, and to the same time, 20,606 49

The amount of books placed in the Valley, for the supply of libraries, previous to March, 1831, 18,328 59

\$38,936 08

Showing that the society has been obliged to advance \$14,518 97

Conversions in Sunday Schools.

It appears that at least 2000 conversions (in the judgment of men) have taken place in our Sunday Schools during the year.

From the N. Y. Evangelist.

TEMPERANCE IN ALL THINGS.

Mr. Editor.—In perusing an article in the Christian Secretary of April 2d, on the use of coffee, tea, and tobacco, I was so much gratified, that I beg leave to communicate, through your paper, a few results from my own experience.

Three years since I had been in the habit of smoking, for a period of more than 20 years; and so great was my attachment for the practice, that it appeared almost unconquerable. But at the close of 20 years, I was fully sensible, that my nerves were much affected, especially after smoking three or four segars in an evening. I determined therefore, to relinquish the habit, but soon found myself suffering from excess of bile, which continued daily for 12 months. I applied to a physician, who assured me without hesitation, that this was entirely owing to the omission of smoking, caused by the saliva which smoking would have discharged.

Accordingly, I had recourse again to the vile habit, alledging to others, that this furnished no argument for the use of tobacco, but merely that I had imbibed a bad habit, which I could not relinquish, as it appeared to relieve my complaint. But as I had overcome the inclination to smoke, I found it occupied time, which I felt unwilling to waste in raising a fog. It requires little experience to prove that no man can study and smoke at the same time. He may idle away an hour over some light reading, but it will be very lightly retained. The truth is, that all the time a man has a segar or pipe in his mouth, is lost.

My bilious complaint, however, soon returned, and being determined not to maintain both bile and smoking, I relinquished the latter again; and found no inconvenience in so doing, but was induced to look for other causes for this excess of bile and its consequences. I had been in the habit of drinking about a gill of cider with my dinner, and I conjectured the difficulty lay here; I relinquished that also. And now I find my general health better—nerves stronger—sleep better, and am happy to bid smoking a long farewell. I would add, that during the period of smoking, I was occasionally much troubled with asthma, especially if I used any bodily exertion. But since I relinquished the segars, my asthma is much relieved, so much that I indulge strong hopes of entire recovery.

I am thus particular, because all smokers whose consciences can be affected with a sense of duty, imagine they have some complaint which smoking relieves, otherwise they would be almost unparadise in its use. Multitudes smoke to relieve asthma, while one moment's unbiased reflection would appear sufficient to satisfy the mind, that scarcely any thing can operate so badly on asthmatic patients, as tobacco smoke. Others pretend that smoking relieves a stomach sickness to which they are subject, while persons who occasionally use tobacco to produce their usual practice, know that it then produces either stomach sickness, or at least, such a state of the stomach as entirely to destroy the appetite for food, though it usually creates insatiable thirst. Hence the reason why smoking and brandy have formed such close alliance—so strong indeed, that the former can scarcely exist without the latter.—Show me one smoker who does not drink brandy, or at least, ardent spirits of some kind, and I will produce fifty who do.

Those smokers, who, from a just sense of duty, have relinquished ardent spirits, drink at least four times as much cider as they would do without smoking, and they drink it because the sensation excited by the tobacco so imperiously demands it, and this fact applies to chewers also, for they all fancy that water does not taste palatable after tobacco.

I am not acquainted with a single complaint in the human system that tobacco relieves. And a little inquiry among its consumers, as to the causes why they use it, will satisfy any mind, that they alledge directly opposite effects. One takes it for a cathartic, another for an astringent, and so on, ad infinitum. My long experience assures me that it is just as necessary as arsenic; and I defy a possible good to be derived from tobacco, in either smoking, chewing, or snuffing. And not an individual do I know, who has relinquished either, but who acknowledges an improvement in health.

Tea.

As all nervous people are solicitous to ascertain some remedies for their diversified complaints, I would mention another habit which I

had practiced for more than 40 years, and which I have also relinquished with results equally beneficial to my nervous system—that is the habit of drinking tea. Philosophy on such topics does not appear to weigh so much as a few examples of "the living Epistle," otherwise, practical experience. Soon after the commencement of the temperance reformation, some efforts were made to persuade to the abandonment of tea as an article of drink, and though I most cheerfully united in exertions for total abstinence from ardent spirits, still I conceived the rejection of tea was rather the result of enthusiasm, which would soon vanish, and tea would always be considered a wholesome and pleasant beverage. But more mature reflection led me to notice its effects on myself, and I found universally, that one cup of strong tea would deprive me of from one to three hours sleep at night, and generally in proportion to the strength of the tea. I determined, therefore, to substitute cold water in its place by way of experiment. The consequence is, that I now have no unusual excitement, but an equilibrium of temperature, sleep well, asthma, bile, &c. are becoming strangers, and a universal improvement in my general health is the consequence.

I am by no means so vain as to imagine, that my good or ill health is of any consequence to the public; but as I have received such peculiar benefit from experience, in which enthusiasm or fashion bears no part, I take pleasure in advising all nervous, tremulous, and wakeful men and women, to give up tobacco and tea, and when once relinquished, I entertain no doubt but their returning health will ensure their total abstinence from these articles.

A word to Professors of Religion.

1. It is perhaps asserted that men will do as they please.—The Bible says, "ye are God's husbandry, ye are God's building;" now if you occupy that building with any thing which has a tendency to destroy it, you are destroying God's building, which you have no right to do. You have given yourselves to God, both soul and body, what right have you to injure that which you have given away? Ye are not your own, ye are bought with a price. You are just as much stewards also of your bodies, as you are of any worldly goods. Now if you are daily partaking of that which is calculated to shorten life one moment, you are indirectly guilty of murder. Do you say you are ignorant of the fact that either of these articles injure you? I answer, that if there is any question respecting it, it is your indispensable duty to examine and ascertain what injures your health.

2. You are stewards of the property which God has given you, and you have no right to waste a shilling of it without a satisfactory evidence that you expend it for that which does no injury. I am aware that this is a subject which by few professors, comparatively, bring home to their consciences; but it is not the less important on that account. The Journal of Health, as quoted in the Secretary, says, "As guardians of health, we are bound to warn the feeble, the nervous, the dyspeptic, the hypochondriacal, the giddy, those whose hearts beat as if they would burst from their case, on the slightest noise or unexpected remark, the fretful and capricious in temper, that strong tea and coffee are injurious, and cannot be tolerated by them with any regard to their bodily comfort and mental tranquillity." "As to tea," says Dr. Johnson, "we may fairly set it down as contributing, in no mean degree, to those derangements of the digestive organs and nervous system, which now meet our eye at every quarter."

Let every individual who acts conscientiously in all he does, examine these subjects attentively.

AMICUS.

DIALOGUES ON BAPTISM AND COMMUNION.

It will be recollected that we published, in April, "A Familiar Dialogue between Peter and Benjamin, on the subject of Close Communion. By Delta." This Dialogue has reached its third edition, and several thousand copies have been circulated.

To counteract its influence, "An Epistle Familiar Dialogue between Peter and Benjamin on the subject of Baptism; By Subploda," has recently been published at New-Haven. To this Dialogue Delta has replied in "A Third Interview between Peter and Benjamin, on the subject of Baptism," pps. 12.

The Dialogue and Third Interview of Delta, may be had at the Baptist Tract Depository in this city, kept by J. W. Dimock. The price of the Third Interview is the same as that of the Dialogue, viz. \$2.50 per hundred; 37½ cents a dozen; 4 cents single.

On the Dialogue, the Christian Watchman, a few weeks since, made the following remarks:

CLOSE COMMUNION.

We have read a sensible little pamphlet on this subject, entitled, "A Familiar Dialogue between Peter and Benjamin. By Delta." It was printed at Hartford. For its circumscribed limits, being only 8 pages, it sets the subject in a very clear light, and is level to the capacity of even the unlearned reader. It shows the ground on which the Baptists practice strict communion, and that their principle is justified by the common usage of the Pedobaptists.—Christian Watchman.

On the New-Haven Dialogue, to which the Third Interview, we trust, will be found an answer, we have also received from a correspondent, the following very appropriate strictures.

For the Christian Secretary.

WHAT IS THE CHAFF TO THE WHEAT?
When we consider the importance of truth, both in respect to the glory of God, and the welfare of the soul, and when we remember how long the lambs of Christ have been diverted from the true "footsteps of the flock," by the erroneous teaching and example of those who ought to guide them in the way of righteousness, we deeply regret that "Subploda" has attempted to prop up a falling tradition of man, which has long made void the commandment of God.

Suppose "Subploda" has "satisfied himself

and all his readers that the word Baptizo does not uniformly signify to immerse," is this any proof that this is not its primary and radical import? Is it any proof that this is not its import in every case where the ordinance of Jesus Christ is the subject? Suppose that in reply to "Subploda's" declaration, that the term forever, used in reference to the future happiness of the righteous, always means endless, I should say, you are incorrect, because the word does not "uniformly signify" strict eternity; how would he answer? Would he not reply, that although the word forever, like most other words, is used in a secondary or figurative sense, it is a violation of the just rules of interpretation, so to understand it, when there is no objection to the primary and proper import of the term? Now in refuting me in this case, he would equally refute himself, in respect to his imaginary argument respecting Baptizo.

After all the protracted and unhappy controversy on this plain scriptural subject, which has so unhappily divided the kingdom of God, and which can only be terminated by a return to the pure truth of the New Testament, it must be admitted by Pedobaptists' own showing, that the primary, radical, and proper import of the Greek term is immersion. Nor is there any necessity in a single instance where the ordinance is referred to, of understanding it in any other sense. Had the word been translated, it must have been immersion, as the learned George Campbell, of Aberdeen, though a Pedobaptist, declares it ought to have been. For the truth's sake, we beseech our Christian brethren no longer to pervert the word of the Lord respecting this subject, and thereby render a most important, significant, and beautiful ordinance a mere nullity. In reverence of the divine authority, we beseech them not to cast contempt upon that authority, by representing any thing which the King of Zion has appointed, as too insignificant to merit their obedience.

It is truly remarkable, and we rejoice for the truth's sake, that "Subploda" has failed in every instance, of proving that the word means any thing but immersion, in the passages he has adduced for this purpose.

The first passage he adduces is 1 Cor. x. 1, 2. Alas! the power of prejudice! Although, the inspired apostle declares that they were "immersed unto Moses," (according to the acknowledged primary and proper import of the Greek term) and although he says not a word about "sprinkled" or "poured," "Subploda" conceives the latter may be the truth, and the former "a falsehood!" In support of this astonishing imagination, he remarks, "I find that no water touched the Israelites at the time referred to." As if a man could not be buried in earth or water, without the earth or water actually touching him. For the history of this baptism, "Subploda" refers us to Exod. xiii. 21, 22, and Ps. lxxvii. Now we affirm that these passages do not contain that history.—"Subploda" found the word "poured" in the 77th Psalm. We regret that human tradition has so identified pouring and baptism in his mind. There is not the shadow of evidence that the Psalmist had any allusion in that passage, (Ps. lxxvii. 17,) to the baptism of the Israelites unto Moses. The Psalm evidently refers to the judgments of God, at different times, against his enemies in favor of Israel. The 16th verse may indeed be an allusion to their passage through the sea. The 14th chapter of Exodus, to which "Subploda" ought to have referred his readers, contains the history of that baptism or immersion to which the apostle refers, 1 Cor. x. 1, 2. Here the word cloud is in the singular; whereas in Ps. lxxvii. 17, it is clouds, in the plural; and being connected with "arrows," and "thunder," and "lightnings," evidently refers to other periods of the divine vengeance, when God fought with the elements for Israel, and discomfited their enemies. Let any candid mind read the 14th chapter of Exodus, and then judge whether the Israelites were not immersed in the cloud and in the sea. "The waters were a wall unto them on their right hand and on their left." "The pillar of the cloud went from before their face and stood behind them." "He led them through the depths." Ps. cvi. 9. They were buried in the cloud and in the sea.

"Subploda" is equally unsuccessful in his attempt to invalidate the ordinance of immersion by reference to Mat. iii. 11, which prediction, he justly remarks, "was fulfilled at the Pentecost." The breath of God and the spirit of God, are phrases of similar import. This breath or spirit "filled all the house where they were sitting." Here was a complete immersion. And as our Saviour's baptism or immersion in sufferings was an expression significant of the extremity of those sufferings, so was this immersion on the day of Pentecost, significant of the ample gifts and grace which were imparted to the first heralds of salvation to a dying world.

In respect to Mark vii. 4, we will only remark that a little more knowledge of Jewish customs is all that is necessary to remove the "doubt" of "Subploda," "whether one of these articles was customarily or ever immersed."

We really think that "Subploda" ought to have had more regard to the common sense of his readers than to have made such remarks relative to Mat. xxvi. 23. Our Saviour's words (John xiii. 26,) clearly prove that the Greek word used in these passages, strictly and properly signifies immersion. "He it is, to whom I shall give a sop when I have dipped it." And when he had dipped the sop, he gave it" &c. In all the passages, the sop is meant, (though not expressed as in the passage above quoted,) as the object dipped, and this was actually immersed.

Considering the commission of the King of Zion to his apostles requiring the immersion of all believers, in connexion with his own blessed example, we lament the remarks of "Subploda," on the subject of our being "bound to follow Christ" in this ordinance. Such remarks appear to us puerile, and tending to lead

away disciples from the path of holy obedience.

As "Subploda" (perhaps very sincerely) opposes truth, it is not surprising that he equally fails in his attempt to prove that the children of the flesh are now the children of the kingdom of God, by the passages he adduces for this purpose. He falls into the common error of Pedobaptists, of overlooking the scriptural distinction between the fleshly and spiritual seed. "The children of the flesh are not the children of God, but the children of the promise are counted for the seed." And who are the children of the promise? Let us hear the answer from the word of the Lord. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Our Saviour himself explains the phrase, "of such are the kingdom of heaven," by saying, "Except ye be converted, and become as little children, ye shall in no case enter the kingdom of heaven." Even the very passages "Subploda" has quoted to prove the contrary, clearly show that all children who are not believers, or called, have no right to Christian ordinances and privileges. "So then they which be of faith, are blessed with faithful Abraham." "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Where then does "Subploda" find his authority from that Bible on which he professes to build his faith and practice, for teaching that the children of the flesh, who give no evidence of faith, or of the being called of God, are entitled to the ordinances of the Christian church?

The blessed Redeemer, with characteristic tenderness and love, suffered little children to be brought to him; but did he suffer them to be baptized? What a suitable opportunity would this have been for establishing the ordinance of infant sprinkling or immersion, if the King of Zion had approved of it. But by an indispensable law of his spiritual kingdom, it is inadmissible. "Except a man be born again, he cannot enter the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

1 Cor. vii. 14, is quoted incorrectly. The apostle does not say that the unbelieving husband is sanctified by the believing wife, but simply "by the wife." It is a sanctification compatible with unbelief; for the unbelieving husband is sanctified. In consequence of this sanctification in unbelief, the children are holy, or sanctified in like manner. What more then can be inferred from this than a matrimonial sanctification, or that husband and wife were set apart for each other in the marriage covenant?

It is conceded that "faith is the proper qualification for the baptism of adults." Until some precept or example in the New Testament for baptizing infants without this qualification, can be adduced, (which Mr. Woods and other Pedobaptists have conceded cannot be found) we must believe, according to the commission, that all must be disciplined or taught, before they are baptized.

"Subploda" does us injustice, by representing that we argue that infants are not to be baptized, because faith is required of adults as a qualification for the ordinance. We argue that faith is required of all scriptural subjects of this ordinance. If any precept or example can be offered from the only rule of faith and practice, in favor of infants, we will admit it as an exception. To talk about the "mode of baptism," is just as incongruous, as to talk about the mode of immersion.

Far be it that we should be guilty of "slighting out the children of a convert to the true religion, from the mercies of the covenant of God." Surely it will be in all good seasons Pedobaptists to urge this charge against us, when they have proved that infant sprinkling is one of these mercies. How deceptive and presumptuous it is to imagine that we benefit children by teaching them our own traditions instead of God's ordinances. It is just the reverse. While we dishonor the King of Zion by substituting our own devices for his holy laws, we deprive our children of the blessing which is inseparably connected with obedience to his divine precepts. "Subploda's" appeal to the feelings of parents in respect to this subject, is altogether fallacious. The sentiments of Baptists deprive their children of no religious privileges. They very advantageously preclude the application of a yoke, which has in innumerable instances actually deprived the real lambs of Christ of the privilege of obeying their gracious Shepherd. It appears that "Subploda" has yet to learn that Christ has no lambs but his redeemed ones, who belong to the spiritual fold.

It is truly an affecting and humiliating example of the power of prejudice over the understanding, for "Subploda" to raise a doubt whether Paul was immersed, when it is as plainly recorded that he was immersed, as that he prayed; and at the same time to entertain no doubt that infants were baptized, when there is, according to Pedobaptists' own showing, no precept or example for this custom in the whole book of God! We hesitate not to affirm, that the word of the Lord as plainly reveals that Paul was immersed, as that he prayed, and toiled, and suffered in his Master's service.—The Greek words do not more strictly import "Behold he prayeth," than the Greek words strictly import "Arise and be immersed."

We would unite with "Subploda," in praying that "we may one day meet where all love." It becomes us however, to remember, that "this is the love of God, that we keep his commandments," and that in vain do we worship him, so far as we teach for doctrine, the commandments of men.

The Synod of the Associated Churches of North America have been in session at Canonsburgh, Pa. for some days past. Among other business transacted, it was resolved to establish a theological seminary at Canonsburgh, for which the sum of \$6000 was appropriated.

CHRISTIANITY.

The Northern
their seventeenth A
25th, when the Boar
port.

We believe that have been mistaken of the friends of Ed fearful that young for the ministry, with and learning, with work which Baptist The Board, in the that a man must be the ministry, as w therefore the wish of apply for patronage his own mind that h he must also have the which he is a memb

The period of st stances; and the B great number of des are induced to leave completed their int are not confined to tion, but are now p emies, three colleges Five of the eleven barked for India, w and another has been Convention, and is e errand.

From the blessing hours of this Societ the like happy resu tions which are now procuring an educat ful to their fellow m the Report, that the ficient to defray the e and as the need of more felt, by our de be obtained, that w pace with our bre and furnish our Chu qualified to fill their

"The whole num have been aided by preparatory to the of whom have been Some of them now c ters of the globe, and messengers of salvat own land, in its lea instructors of youth Among them is foun talent. The labors o signally blessed, to generally, those chu the labors of your fo perous state.

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In the states of M and Rhode-Island, b iliary to this society. Rev. Daniel Shar Rev. H. Jackson, Re nizer Thresher, Cor Esq. Treasurer, for

Fifteenth Report of Asylum, at Hartfor tion of the Deaf and This Institution, w the United States, w Report, is in a pro past year, the Princi we are indebted for lum, has been constr sign a station which general acceptance Weld, formerly o cial. The Director memory of Dr. Maso the first and most a and whose death is a feet upon the health first pupil in this sch father to the grave i

The Report closes from several of the both teachers and have been admitted these, all but 15 are to which they belong \$115 per annum. P nor more than thirty

THE CHILD'S BOOK OF det. Pp

This is an age n ment in the arts and canals, railroads, &c ed upon "rearing th the minds of the yo religion. Twenty y found adapted to con character to the min

CHRISTIAN SECRETARY.

HARTFORD, JULY 2 1831.

The Northern Baptist Education Society held their seventeenth Annual Meeting in Boston, May 25th, when the Board presented an interesting Report.

We believe that some of our Baptist brethren have been mistaken as to the views and intentions of the friends of Education Societies, and have been fearful that young men would be induced to prepare for the ministry, depending alone on human science and learning, without that particular call to the work which Baptists generally deem indispensable; The Board, in their Report, say—"We believe that a man must be divinely appointed to the work of the ministry, as were Paul, and Timothy;" it is therefore the wish of this Board that no one should apply for patronage who is not fully persuaded in his own mind that he is called to preach the gospel; he must also have the approbation of the Church of which he is a member.

The period of study varies, according to circumstances; and the Board regret, that owing to the great number of destitute Churches, many students are induced to leave their studies, before they have completed their intended course. The beneficiaries are not confined to any particular literary institution, but are now pursuing their studies in four academies, three colleges, and two theological schools. Five of the eleven Missionaries who have emigrated for India, were beneficiaries of this Society, and another has been appointed by the Board of the Convention, and is expected soon to go on the same errand.

From the blessings which have attended the labors of this Society, we may reasonably expect the like happy results to attend the increased exertions which are now making to aid young men in pursuing an education, that they may be more useful to their fellow men. We are happy to learn by the Report, that their funds have been more than sufficient to defray the current expenses of the past year; and as the need of a good education is more and more felt, by our denomination, funds will doubtless be obtained, that we may, in some good degree, keep pace with our brethren of other denominations; and furnish our Churches with teachers, every way qualified to fill their respective places.

"The whole number," (says the Report,) "who have been aided by the Society in a course of study preparatory to the Christian ministry, is 174, most of whom have become good ministers of Jesus Christ. Some of them now dwell in the most extreme quarters of the globe, and are daily going forth as the messengers of salvation. They are spread over our own land, in its length and breadth, officiating as ministers of youth, as evangelists, and pastors. Among them is found every variety of ministerial talent. The labors of some of them have been most signally blessed, to the conversion of sinners. And generally, those churches which are now enjoying the labors of your former beneficiaries, are in a prosperous state."

The present number of beneficiaries is sixty-five, of these thirty-seven have been received upon the funds of the Society since June, 1830. Thirty have been received upon the funds of the parent Society, and seven have been received by the respective Branches. The whole number aided, since the last annual meeting, is seventy-nine. Within the last year nine young men, who were under the patronage of the Society, have completed their education, and have become settled in promising fields of usefulness. Four have been dismissed for want of suitable qualifications; and one by his own request on account of ill health."

In the states of Maine, New-Hampshire, Vermont, and Rhode-Island, branches have been formed auxiliary to this society. Rev. Daniel Sharp, D. D. was chosen President; Rev. H. Jackson, Recording Secretary; Rev. Ebenezer Thresher, Cor. Secretary; and John B. Jones, Esq. Treasurer, for the year ensuing.

Fiftieth Report of the Directors of the American Asylum, at Hartford, for the Education and Instruction of the Deaf and Dumb.

This Institution, which is the oldest of the kind in the United States, we are happy to observe by this Report, is in a prosperous condition. During the past year, the Principal, to whose immediate labors we are indebted for the establishment of the Asylum, has been constrained, from feeble health, to resign a station which he filled with much ability and general acceptance nearly fourteen years. Mr. Weld, formerly one of the teachers, is now the Principal. The Directors pay a tribute of respect to the memory of Dr. Mason F. Cogswell, who was one of the first and most ardent friends of the Institution; and whose death is supposed to have had a fatal effect upon the health of his daughter, who was the first pupil in this school, and who followed her beloved father to the grave in less than two weeks.

The Report closes with specimens of composition from several of the pupils, which are creditable to both teachers and pupils. Total number which have been admitted, 373; present number 123; of these, all but 15 are supported by the several states to which they belong. Price of board, tuition, &c. \$15 per annum. Pupils must not be less than ten, nor more than thirty years old, when admitted.

THE CHILD'S BOOK OF THE SOUL. By T. H. Gallaudet. Pp. 127. Cooke & Co.

This is an age no less remarkable for the improvement in the arts and sciences—for the construction of canals, railroads, &c.—than for the attention bestowed upon "rearing the tender thought," and directing the minds of the young, in the paths of learning and religion. Twenty years since, few books were to be found adapted to convey instruction of an important character to the minds of children; now, men and

women, whose minds have been imbued with knowledge and wisdom, do not consider it derogatory to their characters to prepare books for the nursery and for the Sabbath School.—The production before us, we consider well adapted for what it was designed by the author. "One simple truth, that a child has a soul, distinct from the body, which will survive it, and live forever, is all that is attempted to be illustrated and enforced."—Few writers can so happily adapt their composition to the capacity of youth, and convey ideas which are well calculated to make useful and durable impressions upon the mind. The author has one remark in his preface which is well worthy of notice: "They who would teach children well, must first learn a great deal from them."

Important truths are here conveyed, in simplicity of language, and in a manner which will interest the little readers for whose use it was written; and will be of service, both to the nursery and the Sabbath school.

MR. EDITOR,

As I have been employed a few weeks to procure funds to enable the Connecticut Baptist Sunday School Society to send a Missionary into the Valley of the Mississippi,—I wish you to publish for the encouragement of the friends of Zion, that I have received the following sums:—

The Baptist Church in Hartford,	\$49.32
Canton Church and Society,	14.00
Bristol do. do.	19.13
Southington Church and Society,	10.00
1st in Colebrook do. do.	20.81
Rev. James H. Linsley,	25.00
Capt. Stephen Smith and family,	13.00
Rev. J. Evans,	5.00
Stratfield Church and Society,	22.50
Rev. Augustus Bolles,	5.00
2d Church and Society in Saybrook,	31.62
3d do. do. do.	11.50
Rev. Joseph Glazier, Jr.,	2.00
Church in Haddam,	7.00
Rev. D. Bradley,	2.00
Rev. Russell Jennings,	2.00
Rev. Farnam Knowlton,	3.00
2d Church and Society in Middletown,	11.00
3d do. do. do.	3.00
Wethersfield Church,	5.00
2d in Colebrook,	3.00
Church in Willington,	12.64
Rev. Alvan Ackley,	1.00
Deac. L. Miller,	1.00
Mrs. W. of Farmington,	1.00
Rev. David King, of Suffield,	5.00
Mr. E. Cushman, in addition to donation at Stratford,	3.00
	\$283.92

WILLIAM BENTLEY.

General Intelligence.

From the New York Daily Advertiser.

LATEST FROM EUROPE.

We are indebted to Capt. Coffin, of the ship *Colossus*, for Londonderry and Belfast papers to the 24th ult. from which we make the following extracts.

BELFAST, MAY 24.

OFFICIAL DISPATCHES OF GEN. DWERNICKI.

Official dispatches from Generals Skrzynski and Dwernicki, to the National Government at Warsaw, have been published. The report of the former relates chiefly to a number of considerable actions in the neighborhood of Dombrowa, Wilkie, and Minsk, in which the advantage for the most part was on the side of the Poles. About the end of April the Polish General had determined on bringing the enemy to a decisive engagement, and judging from their arrangements, they had resolved on accepting it; but on the night of the 29th, they unexpectedly quitted their position, and commenced a retrograde movement. A considerable number of prisoners were taken from the Russians on their retreat; but no action of importance occurred.

The first dispatch of Dwernicki is dated from Kolodna, on the 24th ult. and is embodied in the report of the Commander in chief. It states, that on the 16th, Dwernicki left Druskiopol, and arrived the same day at Boromel on the Styx, over which river he threw a bridge, and afterwards stationed a battalion in a thick forest leading to the Russian camp. On the 16th, the troops stationed in the forest were repeatedly attacked, but the position was so advantageous, that the assailants were repulsed with serious loss. On the 18th, the forest was occupied by the Russians, whose main body advanced to Cierkiv and Krasne, two villages about a mile distant from Boromel, where they crossed the river, and concentrated their masses on the opposite bank. Here a severe engagement took place, the result of which was the retreat of the Russians, with the loss of eight pieces of artillery, and a considerable number killed and wounded—amongst the latter was Gen. Piotoff, mortally. After passing the night on the field of battle, General Dwernicki proceeded, on the 20th to Beresteczko, where he placed the Styx at a ford. On the 21st he arrived at Radziwillow, on the 22d at Tarcz, and on the 23d at Kolodna, from which place his first dispatch is dated.

Dwernicki's second and most important dispatch states, that after the events above noticed, having understood that Gen. Rudiger intended to occupy a strong position of an eminence between Lucevka in Volynia and Glince in Galicia, he by forced marches, anticipated that intention, and took possession of it first. The Russian force consisted of 72 squadrons of cavalry and 18 battalions of infantry, supported by a powerful artillery; but as the position was impregnable, except on the side of Galicia, the superiority of numerical strength was of no avail. After maneuvering two days in vain to draw the Russian General from his advantageous situation, Rudiger sent forward to the Austrian frontier some thousands of cavalry, who scattered and disarmed the Austrian guards, and prepared to attack the Poles in that direction. Dwernicki, finding his rear no longer protected by the frontier, and being unable to sustain a general assault from a corps eight times stronger than his own, quitted his position, and retired into Galicia. The Russians pursued, fired upon the rear of the Poles, who had orders not to return it, and took about 20 prisoners. The Austrians interfered, and the firing ceased; but the Russian General took up a position within the frontier, which he held for five hours and then withdrew. In the mean time, Dwernicki sent a courier to Prince Lubkowitz, requesting leave to proceed through the country to Poland; a message to the national government, announcing his disaster, and entreating its members to exert themselves for the safety of a corps which had done, and might still do good service to the country.

The Poles were required by the Austrian authorities to give up their arms, which, with their military stores, were delivered up to the Russians, though it is not easy to conceive on what principle of national laws such a demand as this was either made on the one side, or complied with on the other. Whether Dwernicki and his brave troops will be allowed a free passage to Warsaw, is a point on which the ultimate decision of the Austrian court has not yet been stated.

The Polish Government have ordered a new levy of 60,000 men to be completed, and so great is the national enthusiasm, that, according to the last ac-

counts, only a few days would intervene between the promulgation and the fulfilment of the order.—*Newsletter.*

A serious affray has taken place at Antwerp. It originated in some boys planting a flag on one of the Dutch outworks. Two muskets were fired among them, and a great tumult ensued; fifteen people are killed and wounded. The greatest alarm prevails in the town, and though tranquillity was in some measure restored when the last accounts came away, a renewal of disturbances was expected. Persons of any property were hastily quitting the town. *Londonderry, May 24th.*

The Belgian Government have published an official letter from the Minister for Foreign affairs, addressed to the Dutch Government, in which all hostility towards that Government is disavowed. The object of the communication is to put an end to hostilities by mutual discussions on the points in dispute, for which purpose it is suggested to name three commissioners on each side, to meet either at Aix la Chapelle, or Valenciennes, to negotiate a treaty. But in the event of a rejection of these overtures, then Belgium must, it is said, immediately resume hostilities.

A letter from Turin says, that the new King of Sardinia, in examining the chest of his late Majesty, Charles Felix, found ten millions of gold, which he had abstracted from the public treasury in August last, when alarmed for the consequences of the French revolution of last July. Fresh arrests had taken place at Parma. Sixteen persons had been thrown into prison, and many dismissed from public offices, suspected of patriotism.

A letter from Warsaw, from an English physician, says:—"Having arrived in this town with Mr. Webb and my other conferees, we were immediately employed in the Grand Hospital; we are not idle, owing to the great number of wounded. There are about 14,000 who are ill, and wounded. The cholera morbus has made its ravages here amongst the Russian prisoners. A great number have joined the standard of liberty."

BELGIUM.—The hopes of Prince Leopold's acceptance of the Throne, grew fainter and fainter in Brussels, and the disappointment of the people is so great that the Government are preparing to recommence hostilities with Holland, purely, as it were, to afford employment to the discontented. Some proposals have been made on the part of the Belgians for an amicable settlement of the terms of separation with Holland, independent of the interference of the Allies; but the army of the King now amounts to 100,000 men, and he has rejected with disdain every proposition for the surrender of Luxembourg or Antwerp. There seems, indeed, every prospect of a renewal of hostilities.

Official copies of General Dwernicki's despatches have been received. It would appear from one of them, that he was driven by the Russians into the Austrian territory, as stated in the Berlin papers; but that, finding him "if hard pressed, he took up a strong position in front, on which he braved the attack of the enemy, having the Austrian territory in his rear, from which he, of course, apprehended no movement on the part of the Russians. The latter fell upon him from this point, and rendered further resistance hopeless. Should this statement of Dwernicki prove correct, we question whether the Austrians could be fairly required to give up to Russia the arms of the Poles who had been defeated on their territory. The despatch details the proceedings from the 28th of April to the 3d of May. The Russians, it appears, behaved with great cruelty, manifesting their hatred of Poland in wanton demolition of houses, furniture, and places of worship. Clergymen, it appears, are particular objects of dislike.

LONDON, May 20.—Letters from Belgrade, of the 1st of May, say that the Grand Vizier, who had been invested in Bioglia, (otherwise Monastir) by the Austrian Pacha, had been obliged to surrender for want of provisions.

MEETING OF THE PARLIAMENT OF GREAT BRITAIN.—We learn from the London Courier, that a statement had been made by the Lord Chancellor, that Parliament would not be able to proceed with business before the 21st June, but that in all probability it would continue its sitting to a late period of the year. The time from the 14th June to the 21st will be necessarily occupied in administering the oaths to members, and electing a Speaker.

LATEST FROM BRAZIL.

Extract of a letter to the Editors of the New York Daily Advertiser.

RIO DE JANEIRO, May 13, 1831.

"Gentlemen: The English putter here have been discontinued. I am unable to supply the deficiency with a Portuguese, and would therefore briefly inform you, that the city is perfectly tranquil. The Chambers are now in session, busily employed with those affairs of the greatest importance; establishing a National Guard, regulating the powers of the Regents, and attending to the Finances, Army and Navy. The report of the Minister of the Treasury was very satisfactory: the expenditure of the last year, notwithstanding the bad management of affairs, being only 225,000 milreis more than the receipts. The total of receipts was about 114 millions. The conduct of the present temporary Regents is so satisfactory, that the election of the permanent ones will not be made until the other business is transacted.

The accounts from all the Provinces heard from are satisfactory; and I have no doubt of all rendering ready obedience to the present government, whose measures thus far have met the decided approbation of all. Confidence is daily increasing, and business will again resume its usual course."

SUMMARY.

Supposed Murder.—An Irishman was found last Thursday near a wall on the Salem Turnpike in Lynn, so badly wounded that he expired while being removed. He had two severe wounds on the head and the skull was fractured. He had a bottle by him, and the day before he was seen to fall down several times, apparently intoxicated. Some thought his wounds were inflicted by a weapon; others were of opinion that they were made by falling upon the edge of a stone, which struck. The jury of inquest returned a verdict that he came to his death by means of blows upon his head by some sharp instrument; and the next day another Irishman who had been seen in company with him several times, was apprehended, and committed to prison. He confessed that he was with the deceased a few hours before he died, and set him against the wall where he was discovered, but denied all knowledge of the wounds. If the man was murdered, it was probably in a drunken brawl with his companion.—*Worcester Gazette.*

Coal Trade in Pennsylvania.—The *Miners' Journal* of the 11th inst. states that upwards of 30,500 tons have been sent to the Philadelphia market this season, by the Lehigh and Schuylkill canals.

On the 24th ult. Rev. Ansel Nash, of Tolland, was dismissed from his charge by mutual agreement between him and his people.

The Benevolent Negro in New York, who last winter furnished the poor with wood gratuitously, and has been missing some weeks from his residence, and fears are entertained that he has suffered violence for the sake of his money, as he was known to have saved several thousand dollars in the Savings and Mechanics' Banks. His name was George Roberts.

The Friendship Fire Company of Baltimore, at their meeting on Friday evening last, voted a donation of one hundred and fifty dollars for the relief of the citizens of Fayetteville.

Upwards of one hundred thousand dollars have already been appropriated by the merchants and others of Philadelphia, with a design of building a splendid "Exchange."

INSECTS ON SUGAR.—Wrap a piece of gum Camphor in a clean linen rag, and place it in the sugar tub. Not an insect can be found in the sugar an hour after. Try it.

SPANISH STATISTICS.—There are in Spain 62 bishops, 23,993 canons, 1899 prebendaries, 16,431 curates, 4,929 vicars, 17,421 clergymen holding benefices, 27,757 persons in orders, 14,013 sacristans and acolytes, 3,927 serving men belonging to the order, 28,422 professed ecclesiastics, 2,559 novices, and 7,283 lay sisters—making in all 182,371 persons devoted to religion.

The Rev. J. Wayland, having accepted his appointment as Professor in Hamilton College, has resigned his tutorship in Brown University, and Mr. George J. Chase has been appointed in his room.

Two men (one a negro, the other a mulatto) are to be executed in Boston on the first of July, for piracy.

HURRICANE AT MONTREAL.—The Montreal Gazette informs us, that there was a severe hurricane or typhoon at that place, on the 12th inst. by which 24 vessels were injured in different degrees. The hurricane lasted about ten minutes, and was about two miles in breadth. The roof of the western tower of the new Cathedral was carried away, which lodged in Notre Dame street, and in its course destroyed the roof of the house of Kirkwood and Blackwood, besides destroying a chimney and injuring the roofs of other buildings. Trees were uprooted and others blown down—buildings partly up were prostrated, and the wings of Crook's new mills disappeared.—*N. Y. Daily Advertiser.*

Railway disaster.—The boiler of the steam carriage Best Friend, on the Charleston rail road, burst on the 17th inst., and was thrown a distance of 20 feet: several persons were injured. A negro was holding down the safety-valve when the accident occurred.

A few days since, a horse attached to one of the cars on the Quincy Railway became unruly, broke the trace chain, and backed off the Railway, where it runs by a precipice, a height of about 25 feet.—He fell upon a man who was at work beneath, and wounded him so badly that he died that evening.—The horse was not much hurt.

Tides at Charleston.—The Charleston Courier of 11th inst. says, "Without being able to account for, we must again record the astonishing rise of the tide, in our harbor. At dark, last evening, the water had risen above many of our wharves, and continued to rise. All hands were employed in removing the cotton, exposed, and within its reach, and proper precautions taken against any further injuries, which might arise from the swell. The clouds were ragged, wild and unsettled. Throughout the day, heavy showers, at intervals, accompanied with considerable wind, gave quite a March-like appearance.

American Colonization Society.—We learn from the Philadelphia Evening Gazette, that the Society received last year from the 4th of July collections, \$10,973 13. The society request that contributions may be made on the 4th of July, and that the money collected may be remitted either to Messrs. A. & G. Ralston, Philadelphia, or to Richard Smith, Esq. Treasurer of the Society, at Washington.—*Ibid.*

MARRIED.

At New Haven, on the 19th inst. by Rev. Elisha Cushman, Mr. Major Moulthrop, to Miss Emily L. Brown, all of New Haven.

At Brooklyn, N. Y. James Dickinson, Esq. of Blackheath, (Eng.) to Miss Mary S. Parsons, daughter of Enoch Parsons, Esq. of this city.

At Winchester, on the 22d inst. Mr. Luman Hubbard, to Miss Jane M. Boyd, daughter of James Boyd, Esq.

DIED.

In this town, on the 14th inst. Mrs. Maria S. Brinsmade, aged 33, wife of Rev. H. N. Brinsmade.

At Simsbury, on the 20th inst. Maj. James Slater, 72.

At Tolland, Mr. Thomas Thomson, 51.

At New Haven, widow Elizabeth Cartright, 41, late of Nantucket.

At Simsbury, Mrs. Lucy Brown, wife of Mr. David Brown, aged 34.

At Northford, Mr. Enos F. Talmadge, 47.

FOURTH OF JULY.

Religious Services will be performed on the birth day of American Independence, at the Baptist Meeting House, in this city, to commence at 3 o'clock P. M.

Ministering brethren in the vicinity, are respectfully invited to attend.

Hartford, July 2, 1831.

Will be held Tuesday Eve, July 5th, 7 1/2 o'clock, at the Lecture Room of the New Baptist Church.

QUESTION FOR DISCUSSION.—

"Is it wrong ever to wear personal apparel merely for ornament?"

NOTICE.

THE undersigned would respectfully inform his friends and the public, that he has taken the Hartford Museum under his direction, (and doubting not that his exertions would be suitably rewarded) has at great expense, refitted the same—arranged the curiosities in new and elegant cases, and made several valuable additions, among which, are a number of Paintings; about 50 very elegant Engravings; a Cosmorama with views in Hindostan, representing the manners and customs of the Hindoos, and some of the principal streets in Calcutta; a Telescope; a Camera Obscura; War Clubs, Paddles, &c. from the South Sea Islands; Minerals; a living Rattle Snake, caught at the den where Putnam killed the wolf.

ALSO, a SOLAR MICROSCOPE, of the highest magnifying power, made expressly for the use of the Museum. No pains or expense has been spared in bringing this instrument to the greatest perfection possible. A spacious room has been fitted up for its exhibition, with black walls, and a concave screen. Here millions of living animals may be distinctly seen in a single drop of milk, blood, rain water, &c. and in vinegar, they are from two to five feet in length; a wing of a fly from 10 to 30 feet, and other objects in proportion.

Mr. SWIFT, an experienced artist, is now located in the Museum, and intends to devote his time and talent in taking portraits for those who may patronize his exertions, and in executing fancy pieces for the Museum. He will wait upon his patrons either at their dwellings or at his room, at which place specimens of his art may be at any time examined.

The full value given for Natural and Artificial Curiosities, and donations gratefully received by the proprietor.

CALEB WRIGHT.

Hartford, July 2, 1831.

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BIBLES and TESTAMENTS, very cheap.

For sale at reduced prices, dozen or single, by

D. F. ROBINSON & CO.,

near north Eagle Tavern.

Also for sale as above,

Sabbath School, Theological, Classical, and School Books

July 2.

EXCHANGE BUILDINGS.

J. W. DIMOCK,

MERCHANT TAILOR.

HAS just received a further supply of goods in

his line, consisting of Cloths, Cassimeres, Vest-

ings, Children's Cloths, Bombazines, Drillings, Er-

minents, Velvets, Cravats, Handkerchiefs, Stocks,

Shirt Bosoms, Collars, Gloves Suspenders, together

with every article of trimmings usually kept by the

trade.

N. B. Garments made at short notice, and particu-

lar attention paid to cutting custom.

All orders thankfully received, and faithfully ex-

ecuted.

June 17th. tf-22

To Clergymen and Sunday School Teachers.

H. & F. J. HUNTINGTON,

BOOKSELLERS, HARTFORD,

Have recently made large additions to their Religious

Books, among which are the following:

THE Rev. Matthew Henry's EXPOSITION OF THE

OLD AND NEW TESTAMENT, wherein each chapter is

summed up in its contents, the text inserted in distinct paragraphs

each paragraph reduced to its proper heads; the sense given and

largely illustrated. Edited by the Rev. George Burder and the

Rev. Jos. Hughes; with the author's Life, by the Rev. Samuel

Palmer, with a Preface to the American Edition by the Rev. Ar-

chibald Alexander. 6 vols. imperial 8vo.

The Rev. THOMAS SCOTT'S COMMENTARY ON THE

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the Marginal Readings, together with copious and original Sele-

ctions of References to Parallel and Illustrative Passages, amount-

ing in all to 60,000, and exhibited in a manner hitherto unat-

tempted. No Teacher of a Sabbath School should be without this

valuable edition of the Bible; indeed they would not deprive

themselves of it if they could once experience the interest which

it has upon the occupation of an instructor.

REV. JAMES WINCHELL'S ARRANGEMENT OF DR.

WATTS' PSALMS AND HYMNS, with a Supplement containing

more than three hundred Hymns not published in the common

edition of Watts, with copious and complete Indexes

POETRY.

ELEGY.

ON THE DEATH OF THE LATE REV. ROBERT HALL.
 Though lofty his spirit, though brilliant his name,
 The chains of the victor have bound him;
 Though matchless his genius, though glorious his fame,
 The night of the grave is around him.
 Thou mourner, O Zion, and well may'st thou mourn,
 A spirit so rare should have fled,
 And well may thy sorrows bedew the cold urn
 Where Hall is entomb'd with the dead.
 The pastor is taken, bereaved is the fold,
 Disaster'd the holiest ties,
 The tongue of the eloquent, silent and cold,
 And quench'd are the soul-piercing eyes.

There's a wreath on his bier, there's a light on his grave,
 The light of religion and truth,
 The wreath is the chaplet that genius did weave,
 To garland his temple in youth.

We heard him, and fancied a seraph had spoke,
 Enshrined in a mortal's disguise;
 We listen, but ah, the enchantment is broke
 The seraph has passed to the skies.

Ah, his was the melody, lofty but sweet,
 Of intellect rich and refined,
 When learning, taste, genius, and piety meet,
 In one rare and beautiful mind.

Thy champion, O truth, in the infidel war,
 That grasp'd the foul hydra and bound him,
 Despoil'd the wheels of his conquering car,
 With plaudits of victory round him.

Retires from the contest, his helmet and shield,
 The sword by his General given,
 Are all laid aside; he has passed from the field
 To rest in the splendor of heaven.

His holiest joy in that blessed repose,
 Is not that his talents were bright,
 But that he devoted them all to His cause
 Who crowns him with glory and light.

O Thou, who canst brighten thy churches below,
 With stars as the seraphim bright,
 Or guide them in safety through darkness and woe,
 By lamps of the feeblest light;

We still would remember the brightest and best,
 Compared with their Savior are dim;
 And when he is pleased, he their course may arrest,
 To centre their glories in him.

From the London Baptist Magazine.

ON PRAYER.

Prayer is the hallowed and reasonable homage of the creature to the Creator; it implies the knowledge of his perfections, of his power to deliver us from evil and to communicate good, and of his willingness to do so. It implies, on our part, a consciousness of weakness and dependence, a sense of unworthiness and destitution, a spirit of self-renunciation, and abasement. It is the aspiration of the soul towards God in the exercise of faith and love: "Unto thee, O Lord, do I lift up my soul," is the expressive language of the psalmist. I aspire to the participation of thy favor; my happiness is inseparably connected with the exercise of thy sovereign clemency, and with the bestowment of thy paternal benediction. I renounce the vain hope of deliverance from danger, of being able to encounter the exigencies of my condition, by the exercise of my own feeble powers, or the united strength and knowledge of all intelligent beings: without thee I can do nothing. With shame and humility I confess my multiplied transgressions, yet I venture to appear before thee, trusting in thy forgiving mercy, and entreating the assistance of thy spirit, that, with unreserved and perpetual obedience, I may consecrate my heart to thy service.

The cultivation of a spirit of prayer is an important Christian duty, and is necessary to the due performance of every other. We are sensibly touched with shame at the ingratitude of the man, who fails to acknowledge the kindness of the benefactor who supplies his wants; at the disingenuousness of him, who refuses to own the fault he has committed; and at his insensibility, who receives with indifference, intimations of forgiveness, and tokens of renewed friendship. It is reasonable that dependent creatures should make due acknowledgment to the Creator, whose munificence is daily ministering to their necessities; that guilty creatures should make confession of sin to Him, whose mercy alone can pardon it; and that pardoned sinners should express their grateful homage to Him, who is thus ready to forgive, and plenteous in mercy unto all that call upon him. We are encouraged in the exercise of this duty by the remembrance of the instances on record of its efficacy, and of the animating promises with which it is connected. The Saviour, when he condescended to take upon him the form of a servant, enforced it by reiterated precept, and by uniform example; he gave an interesting model for our imitation, and communicated instructions relative to the manner and spirit of our supplications.

It is regarded as a peculiar favor, and a distinguished honor, when a subject of patrician rank, obtains access to the throne of his sovereign, in order to present some petition for himself, or for those in whose cause he is interested. It would heighten the privilege, if it were extended to one of inferior condition, or to one whose attachment had been alienated from the service, and whose conduct had been opposed to the will of his sovereign. When we consider our insignificance, our frailty, our unworthiness, the opposition of our will to the revealed will of God, the polluted state of our best affections, in contrast with his consummate excellence and purity, we must regard the opportunity of access to his throne as an astonishing and an inestimable privilege. Humble Christian, you may pass through the vale of life unnoticed and unknown, yet one of the highest honors is conferred upon you that can distinguish a fallen being: you are dignified by admission into hallowed intercourse with that Being, who, although dwelling in the contrite heart, yet inhabiteth eternity; independently of whose will, and underived from whose bounty, no real happiness is found.

Prayer is not only a reasonable service but a spiritual exercise: it must have the distinctive quality of spiritual worship, in order to render it acceptable to Him, who requires to be worshipped "in spirit and in truth." He will not unveil the glory of his presence to the worshipper, who enters the spiritual temple with a heart unprepared for the solemnities of its service. It is hallowed ground; he must approach its sacred altars with noiseless step, and with unpolluted feet; he must withdraw his imagination from those objects of carnal delight, from those trifling pursuits and ignoble cares, that incapacitate him for spiritual enjoyment, for more refined engagement, and more elevated aspirations.

Our petitions must be accompanied with ardent desire, with the pouring out of the spirit before God; with penitence, humiliation, gratitude, and self-dedication to the divine glory. Appropriate and eloquent expressions, or an elaborate arrangement of thought, unaccompanied with sincerity of devotion, is unavailable with the "searcher of hearts." On the contrary, his ear regards the faint ejaculation, the sigh of the suppliant, anxiously solicitous for a supply of grace from his abundant fulness.

On the one hand, we must guard against presumption, on the other, avoid the sin of unbelief. Do we enter with a feeling of reverential awe into the presence of an earthly monarch? especially ought such a feeling to characterize our minds when we enter into the presence of that exalted Being who is the King of kings, to whom the higher orders of the intelligent creation are indebted for their glorious rank, their unalloyed felicity, their unstained robes of purity, and whose hand has encircled their brows with immortal diadems. These sons of God, endowed with immortality, though they are distinguished by spotless purity, are represented as veiling their faces with their wings in the presence of Him whom they acknowledge as the "Holy, holy, holy, Lord God Almighty." With what unfeigned humility and prostration of soul, ought we, creatures of the dust, whose mental powers and affections are enfeebled and polluted by sin,—to kneel at his footstool, whose omniscience scans every transgression, the least of which is hateful to the holiness of his nature, is opposed to his revealed will, and of which, an account must be rendered at his tribunal. To relieve us from servile fear, from hopeless dejection of spirit, we are permitted to approach the eternal throne with filial confidence, and to address the proprietor of heaven and earth with the appropriating language of "Our Father." Do we solicit aid or the counsel of an earthly parent, we doubt not that a cheerful and kind attention will be secured. Why do we implore the guidance, the blessing, or the interposition of our heavenly parent, with a distrustful apprehension that our petition will be of no avail? Rather let us cherish the conviction, that He waits to be gracious, that he is willing to hear our supplications, and condescends to accept our humble homage. This sacred duty is characterized by an unwavering confidence in our august benefactor; a determination of the will to resign itself wholly to his sovereign pleasure, and to his unerring counsel: we must make no reserve in our self-dedication. If we have a sincere love to God, we shall desire only those things which his wisdom deems good for us; and refer with humility the character of our condition to his choice, and the arrangement of its most minute circumstances to his wise and benevolent providence.

Happy is the man who, amid the changing scenes of life, its evanescent joys, and its tumultuous cares, fixes his hopes on Him whose promises of mercy remain immutable; who makes the proudest schemes and mightiest works of men subservient to the counsel of his will. The circumstances of his present condition, however minute or adverse some of them may appear, are adapted ultimately to promote his good, and have an important relation to his future interests. The Being, on whom he reposes his confidence for safety and for guidance, to whom he has committed his dearest interests, will not betray his trust, nor disappoint his expectation. His ways are inscrutable, "and his thoughts past finding out;" but, "as high as the heavens are above the earth, so great is his mercy towards them that fear him."

How numerous and how varied are our wants! we are taught to pray for the supply of our daily necessities, for those ordinary blessings of life, which sometimes fail to excite our grateful remembrance because our participation of them is so uninterrupted, the privation of which, however, would soon convince us how essentially they tend to promote our comfort. Do we desire the bestowment of some temporal good, preservation from some foreboded calamity, deliverance from some trial, or the removal of some affliction: let us be careful to maintain a spirit of resignation that may prepare us for a suitable reception of the mercy, or may secure our mental serenity, if our request should, for some wise purpose, be denied. Let us add to our petition, in conformity with the example of the suffering Redeemer, "Thy will be done." The benevolence of the Divine Being is exercised towards us in the denial of some things that we have ignorantly solicited. It is possible that the bestowment of the desired good, in consequence of some peculiarity in our present temper or condition, might prove to us a real evil. The dreaded calamity may be necessary, in order to bring into exercise some of those spiritual graces that may be in a languishing state; it may be inseparably connected with the accomplishment of our salvation, and with the promotion of the divine glory. In order to strengthen the roots of the oak, and to preserve its luxuriance and verdure, the tempestuous wind and shower are as necessary, as the light and warmth imparted by the solar beams. Sanctified affliction will facilitate the growth of each Christian grace, acquiescence in the divine procedure will sweeten the bitterness of disappointment, faith will acquire new vigor in proportion as it is brought into habitual exercise, hope will withdraw her down-

ward gaze from the polluted and perishing objects of sense, and direct her eye to the pure and immortal delights, of a more elevated state.

The divine promise to answer prayer regards especially supplication for spiritual blessings. We are taught to "seek first the kingdom of God and his righteousness." The sincere Christian will be most solicitous that the Divine Being may confer on him those spiritual blessings, to which no limitation in the intensity, or the extent of his desire, is requisite.—The forgiveness of sin, acceptance with God through the mediation of the Saviour, a consciousness of his hallowed presence, the communication of divine influence to enlighten and to sanctify the Spirit, to capacitate it for the promotion of his glory on earth, and for the perfection and perpetuity of blessedness in the future state, will form his unqualified petitions. We are, perhaps, discouraged at the remembrance of the wandering of imagination, and the coldness of affection, which disturb the solemnity, and deaden the spirituality of our devotion. It is cause for humiliation, that the carnality of our minds should pollute and interrupt the holy communion experienced in those few consecrated moments. Whilst we contemplate our infirmity, and with self-abasing eye, keep our unworthiness in view, let us seek with equal eagerness his promised aid, and his pardoning grace. Do we feel that "we know not what we should pray for as we ought?" Let us remember that "the Spirit helpeth our infirmities;" and that we have a High Priest who "is touched with a feeling of our infirmities;" one "who is consecrated for evermore," who hath "once appeared to put away sin by the sacrifice of himself," and who "maketh intercession for the saints according to the will of God."

The nearer our access to God in prayer, the more we shall become assimilated to his holy image, imbibe the spirit, and be conformed to the example of the Redeemer. Prayer will tend to regulate and sanctify the affections of the heart, to alienate them from an undue regard to "the things which are temporal," and fix them supremely on "those that are eternal." It will be a powerful means of promoting, in conformity with the will of God, a suitable discharge of each relative duty, and the habitual maintenance of a spirit of Christian love towards those around us. It will tend to heighten the enjoyment of every blessing, to ameliorate the sorrows of life, to calm each tumultuous passion, to weaken the seductive power of temptation, to subdue the perversity of the will, to deprive death of its sting, the grave of its boasted dominion, to prepare the parting spirit for "an inheritance among the saints in light," and partially to unveil the glories of that invisible world, some glimpses of which are thus permitted to mortal vision.

From the Parent's Gift.

THE GREAT QUESTION NEGLECTED.
AN AFFECTING FACT.

A short time since, Mr. —, a young merchant in one of our large cities, was seized with a dangerous illness, which brought him to the very confines of the eternal world. In this situation, the past neglect of a Savior, rushed with power on his conscience, and in the most solemn form, he vowed to lead a new life, and serve his Creator, if he recovered. Unexpectedly to himself and all others, he recovered by slow degrees, to his usual degree of health, and during this period, he regarded his promise, and at length professed to obtain a good hope through grace. But alas! when he got well, and resumed business, the duties and pleasures of life led him astray from God; and he again indulged in all the vanity of a fashionable life. A friend who had heard, and was deeply affected with his solemn vows, when in trouble, reminded him of that affecting scene; he remembered it, and declared his intention of fulfilling all he had said, as soon as he had accomplished two or three pressing items of business. Then he would give up his whole soul to the work; then he would seek God with all his heart. A few days after the admonition, he attended a fashionable and splendid ball; in the midst of his gaiety and mirth, Mr. — was in high spirits, and partaking in all its merriment, thinking that this was "the time to dance"—when suddenly the angel of death entered the festive hall, and the young, the gay, the thoughtless merchant, sank to the floor a lifeless corpse! Oh immortal sinner, beware of neglecting the Great Question, "What must I do to be saved?"

May, 1831.

THE USE OF TOBACCO.

The March number of the American Quarterly Review, contains an article on this subject, an extract from which is subjoined.

"Whether the rock goat or the tobacco worm, first taught imitative man to masticate tobacco, we are ignorant. One thing, however, is most certain, that of all modes of using it, chewing seems most vulgar and ungentlemanlike; and it is worthy of particular remark, that in our country it is more used in this manner, among the best class of society, than in any other part of the world.* All the worst effects which have been ascribed to it, in smoking and snuffing it, are with increased severity imputed to chewing. But tobacco used in this form is said to diminish hunger. 'We have been told,' says Dr. Leake, 'that tobacco, when chewed, is a preventive against hunger; but this a vulgar error, for in reality it may more properly be said to destroy appetite by the profuse discharge of saliva, which is a powerful dissolving fluid, essential both to appetite and digestion.'

"In the use of the quid, or cud, accidents sometimes happen from swallowing portions, which must needs be very hurtful. Chewers are often taken by surprise, and rather than be detected in the unclean practice, they will, with Spartan fortitude, endure the horrible agonies of swallowing the juice, and sometimes even the quid itself.

"Of the various masticatories which have

been in general use, if we except opium, tobacco is unquestionably the most pernicious.

"A few months before Franklin's death, he declared to one of his friends, that he had never used tobacco in the course of his long life, and that he was disposed to believe there was not much advantage to be derived from it, for that he had never known a man who used it, who advised him to follow his example."

* In many parts of Europe, it is impossible for a tobacco chewer to be regarded as a gentleman.

The London Christian Advocate tells this story of the celebrated ROWLAND HILL:—We believe the following incident, so characteristic of the excellent man concerned in it, may be depended upon as being substantially true. A few days ago, the venerable Rowland Hill ordered his carriage in the afternoon, and on entering, directed his coachman to drive to Drury-lane Theatre. The man, who is an old servant, was astonished to receive such an order, and doubting whether his master really knew what he said, asked, "Where did you say I was to drive, Sir?" "To Drury-lane Theatre," was the immediate reply. The coachman, still by no means convinced that he ought to do as he was directed, mounted the box, and having driven the length of a few streets, stopped, and asked a second time, whither he was to drive. His venerable master, for the third time, said, "To Drury-lane Theatre;" and his servant, in despair of getting a countermand to this strange order, proceeded in obeying it. It should here be stated, that Mr. Hill had been informed, that a certain member of his church was in the habit of going to theatres. He was as difficult to be persuaded of the fact, as his own coachman was afterwards difficult to be persuaded of the sincerity of his intention to visit one of those places of resort. Having finally refused to believe the statement unless he himself should behold the inconsistent member in *flagrante delicto*, he was assured that he would find him on a certain evening, in one of the boxes (which was indicated) at Drury-lane Theatre. It was on this errand that he was bound, when he raised the astonishment of his coachman to so high a pitch. Being seated in the right box, he drew forth his eye-glass, and having polished it for use, surveyed the unwonted scene with his usual coolness. But his gaze was frequently reduced within the sphere of the box in which he sat. At length he espied the person whom he came in search of, and, looking at him in a manner which those of our readers who know the man, will conceive better than we can describe, he exclaimed, in a voice which might be heard far beyond the box in which he sat, "Ah! you are here, are you?" and immediately quitted the theatre.

FOURTH OF JULY.

The Massachusetts Colonization Society have issued a "Statement of Facts," and request clergymen to plead the cause of the African on the approaching natal day of this happy Republic, or the preceding or following Sabbath.

PROSPECTUS
OF A NEW PERIODICAL, TO BE ENTITLED THE
PHILANTHROPIST;
AND
MONTHLY TEMPERANCE REPORTER.

THE great success that has attended the efforts for the suppression of intemperance in this country, is a most encouraging indication of the strength of our national character, and the efficiency of our institutions. It has demonstrated that, as a nation progresses in age, it does not necessarily lose its moral energy; that luxury and vice are not the unavoidable attendants of civilization—the compromise by which alone men can associate for social and political objects. It has shown that the moral system under which we live, if allowed to operate, possesses a redeeming spirit—that national, like individual character, may be virtuous or otherwise, as its possessors may decide—that both are influenced by the same causes, subject to the same laws, and possessed of the same accountability—and that, for a young, virtuous, enlightened community to become a corrupt, degraded nation, is equally anomalous and disgraceful as for an intelligent, christian youth to become a hardened and degenerate outcast.

This truth was not, indeed, originated by the temperance reformation; but by this reformation the practicability of what till then remained a theory of doubtful application, was demonstrated. This cheering proof it is, that has revived the drooping hopes of the Christian—animated the philanthropist—and opened to the statesman a new and enlarged field of thought and action. What was before conjecture, has, by the grand experiment alluded to, been changed to reality—and those who hesitated to trust the safety of the republic upon the tossed and boundless ocean of moral influence, now find that PUBLIC OPINION is the instrument by which alone the best interests of the community can be secured. They find that this power disdains a secondary rank in the great movements in which we are engaged—that it will be foremost, for good or evil; that attempts to control it by other means than moral influence, are fruitless, and that judicious and zealous effort, thus applied, will produce the most elevated and useful results.

The truth of these views will approve itself to the minds of all. For the purpose of aiding in their advancement, the undersigned proposes to establish the periodical above designated. Under such guidance, and animated by that devotion which, in common with every good American, he feels, he respectfully, yet with that earnestness which the necessity of the case requires, asks the support which the friends of temperance are so amply able to give.

The form of a monthly publication has been preferred to that of a newspaper, for various reasons. A temperance paper must necessarily contain much that is foreign to its immediate object, and among the variety of important objects which demand the pressed calculation to retard the cause. If people take the paper, it must be either to promote its object or to its general value: In the one case, they do not wish to pay for a large quantity of matter which is useless to them: in the other it must be able to compete with the best and long established papers—an enterprise for which the undersigned has neither the inclination nor ability. Another considerable advantage is, that the Magazine is free from all local character, and its field of usefulness is consequently more extensive. It is less costly, both in price and postage, and all who feel interested in its contents, whether they live in Maine or Florida,

may, at a very inconsiderable expense, avail themselves of its perusal. But the chief ground of preference is, that by devotion to this one object, the editor will be able to exert a far greater and more concentrated influence, than if his attention were distracted by the diversified cares of a newspaper. Other important advantages will suggest themselves to the casual observer.

The undersigned was engaged, in the years 1826 and 27, in connexion with his father, Rev. WILLIAM COLLIER, in the publication of the NATIONAL PHILANTHROPIST, the first temperance paper in this country, and probably in the world. The fact, which it was conducted—the simple fact that a paper was attempted, devoted chiefly to the suppression of intemperance, and having for its avowed purpose public sentiment, and laying the foundation of a reform so honorable to the character and beneficial to the interests of this nation. This circumstance mentioned to show that the present is not a hasty or ill advised attempt, for the proper execution of which the public have no sufficient guaranty; but that, if the undersigned then wrote much which met the approbation of the friends of temperance, there is good reason to believe it will be productive of profit, honor and usefulness.

The first number will be issued with all convenient despatch, when the public can better judge of the work. In reference to the particular plan he has pursued, the editor will only say that it is designed the work shall appeal both to the understanding and to the heart. Statistics, facts, practical results, everything which industrious argument can suggest to show the fully and enormity of the evil, and contribute to its downfall, shall be faithfully presented—and appeals to the generous feelings of our nature, and its social sympathies, shall not be wanting. By a diligent completion of the outline here given, the subscriber hopes to present a publication inferior in interest and usefulness to no other of similar pretensions and magnitude.

W. R. COLLIER.

Boston, May 31, 1831.

1. The Philanthropist shall be issued on the first day of every month, in an octavo form, of sixteen pages, with handsome covers, at one dollar per annum, if paid within the first three months, or one dollar and twenty-five cents, payable on demand after that time.
2. Persons becoming responsible for five copies of the work shall be entitled to the sixth copy gratis; and persons remitting ten dollars in advance, shall receive thirteen copies, and in the same proportion to any larger number.
3. All Secretaries of temperance Societies are invited to become agents for the work, and shall receive, in addition to the terms offered in the second condition, a further discount of five per cent.
4. The postage on letters from subscribers must in all cases be paid by them; and no subscription will be discontinued till all its conditions are honorably complied with, except at the decision of the publisher.

A gratuitous addition of eight pages will be made to the first number, in order to furnish more scope for developing the character of the work; and as soon as the subscription list will warrant the expense, the number for each month will contain twenty-four pages.

Subscriptions will be received at the counting room of Mr. John Putnam, publisher, No. 3, Cornhill, and letters may be addressed, post paid, to W. R. COLLIER, Boston, Mass.

NEW BOOT & SHOE STORE.

SYLVESTER WILEY,

Wiley informs the public that he has taken a Store on Main-street, nearly opposite the New Baptist Church, where he intends keeping a good assortment of BOOTS & SHOES, of his own manufacture, which he will sell at Wholesale or Retail, at the lowest cash prices.

ALSO, FOR SALE,
STOCK & FINDINGS of different kinds.
Hartford, June 11, 1831. 6w21

PROTECTION

INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS institution was incorporated by the Legislature of this State at a late session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is invested in Bank Stocks, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into cash and appropriated to the payment of losses.

The Directors pledge themselves to supply policies on as favorable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

WM. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

THE BIBLE DOCTRINE OF

TEMPERANCE.

A Sermon delivered in the Baptist Church, in this City, May 23, 1831, by

Rev. Gustavus F. Davis.

THE above Sermon is just published, and for sale at the Book-store of H. & F. J. Huntington, and at the Baptist Tract Depository, kept by J. W. Dimock. Price \$5, per hundred, \$1 20, per dozen, 12 1/2 cents, single.

Hartford, June 4, 1831.

ÆTNA

INSURANCE COMPANY.

Incorporated for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a Capital of

200,000 Dollars,

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore no detached capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the East door of Treat's Exchange Coffee-House State-street, where a constant attendance is given for the accommodation of the public.

The Directors of the Company are:

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JAMES M. GOODWIN, Secretary.
Hartford, June 21.

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